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is made. The agreeable literary style and the wealth of literary and historical allusions will commend it to those who desire a popular presentation of the wider conception of revelation. There is scarcely any discussion of the deeper critical questions involved.

AMES, EDWARD SCRIBNER. *The Divinity of Christ.* Chicago: The Bethany Press, 1911. 123 pages. 75 cents.

The sermons here printed to which the first gives the title, were preached to the congregation of which the writer is pastor. They have Christ for the central theme: "The Divinity of Christ," "The Empirical View of Christ," "Why I Am Not a Unitarian," "The Friendship of Jesus," "The Reincarnation of Jesus," and "Two or Three and Christ." The point of view of the first sermon dominates the others. The conviction that Christ is divine rests not on physical or metaphysical grounds but on the certainty of his spiritual sonship to God. No appeal is made to tradition, nor is Jesus explained in terms of the being of God. God is the kind of being that Jesus was. Since the character or nature of Jesus is summed up in love, and this is also for us the meaning of divinity, we have the conclusive evidence that Jesus is divine. In this, however, he is distinguished from men by no impassable gulf, but he has realized in higher degree the ideal which belongs to all. Dr. Ames's position on "Why I am not a Unitarian" is significant. First, he substitutes the modern conception of personality for the mathematical notion of unity; secondly, he rejects the dualism presupposed between the natural or human and the supernatural or divine; thirdly, he reverses the Unitarian interpretation of Christ through God and reaches God through Jesus; finally, he arrives at his appreciation of religion and Christ, not by way of the intellect, but through the needs of the practical life. On the other hand, he does not enrol himself as a Trinitarian, since with the Disciples of Christ, to which denomination he belongs, he ignores the speculative problem involved in this position. The closing sermon, "Two or Three and Christ," is very interesting, dealing as it does with the fact of a plus element—the "over-soul"—which characterizes the sympathetic association of several persons. Whether this is the meaning of the words of Jesus is another matter. The sermons have the form of thoughtful and suggestive essays rather than that of sermons proper. They are all signs of a wide tendency to turn away from philosophy and even theology to experience and practical interests for the material to interpret the supreme object of the Christian faith.

(By the author of *Pro Christo et Ecclesia.*) *Voluntas Dei.* New York: Macmillan, 1912. 276 pages. $1.60 net.

The author of this book seems to assume the truth of the various traditional theological concepts, and tries to make them intelligible and palatable by using a wealth of illustrations from many fields of science, especially biological and evolutionary. At times, however, he disguises his thought so well that one can hardly be sure whether he is advancing or retreating. On the whole, he seems to the reviewer to be making an earnest attempt to translate traditional Christianity into the language of modern thought, generally with a rather apparent dependence upon modern idealistic methods and presuppositions.

While, however, a scientific atmosphere is apparent throughout the book, the author frequently fails in precision of scientific statement, and things assumed are later stated as facts. A nerve is not a "conductor of sensation," nor do "sensations tap

upon the brain, exciting it until it is so fashioned that it responds with certain changes in itself to every image that strikes the eye" (p. 67), nor can we say that the "brain feels" (p. 68). The term "telepathic" has no place in strictly scientific psychology, and, meaning as it does in the noun form "non-sensuous communication *between minds at a distance*," it cannot be used of the "self finding God within" (p. 92). He also maintains that "the evidence and arguments for determinism seem to him to be conclusive," and yet he "insists that man is free" (p. 37); he further *assumes* that good and evil spirits influence every man, and then speaks of this influencing as a "great and undoubted fact" (pp. 112–13). He believes in the "law of the conservation of life-energy" (p. 112), but this is not the scientific principle of the conservation of energy, although apparently he assumes that it is. Aside from these blemishes, the author is fairly happy in his treatment of many themes, especially "Omnipotence" and "Christian Enterprise."

Viewed in the large, the book is healthfully stimulating to the imagination and of value in this period of transition, although the reader needs to be able to winnow the chaff from the wheat.

WEISS, GEORG. *Fries Lehre von der Ahndung in Ästhetik, Religion und Ethik unter Berücksichtigung von Kant, Schiller und Jacobi.* Göttingen: Vandenhoeck und Ruprecht, 1912. 191 pages. M. 5.

This is an expository and critical presentation of the philosophy of Fries and his relation to the theological thought of his own day, and an unbiased appraisal of the renewed influence of this writer in recent years. Weiss develops, rather exhaustively, the dependence of Fries upon, and deviation from, Kant, and his debt to both Schiller and Jacobi. His relation, also, to Schleiermacher and possible influence upon Lotze are presented carefully. In this last connection, Weiss suggests that Lotze may have obtained his conception of "judgments of worth" from Fries and thus indicates a possible influence upon Ritschl.

The meaning of *Ahndung*, which has begun to reappear in current theological terminology, Weiss discriminates with care. He presents it best, perhaps, as parallel with *Wissen* and *Glauben* (p. 51), but also says (p. 103): "The lively feeling on the plane where the religious-speculative, the moral and aesthetic elements blend into each other, Fries called *Ahndung*." Again, he quotes Fries in a footnote (p. 103) to the effect that "*Ahndung* is an artistic apprehension of nature, an idea which alone can guarantee eternal peace between philosophy, art, and religion."

In connection with a sketch of Fries's life, Weiss points out his limitations, and in the critical sections gives many illuminating thoughts on religion, aesthetics, and ethics, and their relation to each other. He regards Fries as the "originator of the first detailed, psychologically founded, theory of the feelings" (p. 170), and in this and its relation to religion, he sees Fries's historical significance.

The book should appeal to men of varied interests. The philosopher, the student of aesthetics, the ethicist, and the theologian are all likely to be repaid by reading it.

HALL, FRANCIS J. *Creation and Man.* Chicago. New York: Longmans, Green & Co., 1912. xvi+353 pages. $1.50 net.

Of ten volumes projected by Professor Hall, intended to cover the entire field of dogmatic theology, each to be complete in itself, this is the fifth. The point of